

SOCIAL TRENDS

*A Digest of Useful Information on Current
Social Events and Problems*

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Christianize the Community

SOCIAL EVANGELISM

A MORAL PROPHYLACTIC

Preventive medicine is the best of all the medical arts. So, too, should preventive morality be the best of all moral arts. That an ounce of prevention is worth a pound of cure is quite as true in religious and moral education as in any of the prudential things of life.

There is a social evangelism as well as a personal evangelism, and the more we have of the former the less will we require the latter, for when the community is made Christian fewer will take the evil way, and there will be a larger measure of righteousness in all men.

Making the community Christian is not only to practice the gospel of preventive morality, but it is to build up the Kingdom of God, for that kingdom is the winning of all those influences that surround us to the will of God. The kingdom is within, but it must get without also or it will not stay within. Like the leaven it works its way until all is leavened. Business, recreation, politics, community relations—all become Christian in their motive and conduct.

Where evil is, there the kingdom is not, and where the kingdom is, evil is not. Evil is a drifter; like bad air it settles into the low places and it drifts out and out if not driven away. But good is a propulsive force; it drives out evil and purifies the moral atmosphere. It is the business of the church to drive out all manner of evil and to drive in all manner of good.

It is often true that the street undoes all the home, the church and the school do for the building of character. In just so far as environment and association affect character, the conditions in the community will

affect it, for every child and youth lives in a community of social influence.

PREVENTIVE MORALITY AS WELL AS PREVENTIVE MEDICINE

Once dwellers on the Gulf Coast made frequent and expensive escapes from the inroads of yellow fever. Then we cleaned up the harbors in Havana and around the Caribbean and there is no more yellow jack. Typhoid was once one of the most prevalent and deadly of diseases. Today we have learned, through preventive medicine, to keep people from being infected by it, and tens of thousands are saved from suffering and death. Largely through prevention we have cut the death rate in two and doubled the average length of human life.

In a certain mid-western college town an epidemic of typhoid broke out. There were more than fifty cases, and with all the care science could give, two deaths. There was untold suffering, thousands of dollars of expense, and a sorrow that was beyond words. Yet there was no need for a single one of these cases; they all came through one dairyman getting careless, and through the failure of an intelligent college community to give its Board of Health the means to examine milk.

The community that will not inspect its milk supply may be guilty of a negligence that kills children. And the community that will not examine and guard its supply of recreation may be guilty of destroying the souls of its youth. It is all a matter of community intelligence and a social conscience. In the one case the community fails to guard its children against infection from the germs of disease, and in the other it fails to guard them against the evil influence of immorality.

COMMERCIALIZED RECREATION RUNS TOWARD EVIL

Youth was born to play and enjoy life as the wind was made to blow. Play is not of the devil, as some of our Puritan ancestors thought; it is the God given way to health and happiness for youth. But there is a difference between recreation and dissipation. Recreation means play as a rest from work, an exercise in sociability, and the cultivation of artistic taste. Dissipation is an overdoing of play. It takes its pleasure through artificial stimulation of the appetite, and it enervates the moral tides of healthful living, both phys-

ically and morally. Legitimate recreation ends where dissipation begins.

It is a striking fact that amusements have always been capitalized by a class that has little regard for morals. The temptation to turn recreation into dissipation is so strong that commercialized recreation almost always tends to become vice, and the ease with which it does become vice has turned its exploitation largely over to those who are willing to profit by vice. Thus it follows that the norms of community control which apply to the selling of food and clothing and books, etc., do not usually apply to the commercialization of amusement. The community needs to keep a hand upon its commercialized recreation.

The classic example, of course, is the saloon. A generation ago we conducted pledge-signing crusades. Millions of our young people signed the teetotal pledge, but the number of saloons grew and the per capita consumption of liquor increased steadily. Every time the church induced a young man to sign the pledge, the saloon induced one to commit an appetite to gin. Finally, we awakened to the fact that the saloon, as an institution, was anti-moral and anti-social; then we arose in our righteous might and put it out of existence. It was undoing the work of the home, the church and the school, so those who loved home, church and school put it out of the way of those whom it tempted.

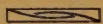
MAKE IT EASY TO DO RIGHT— DIFFICULT TO DO WRONG

What we did with the saloon, we should do with other influences that make for immorality. The lottery, the open gambling place and the red light district have all been abolished. The evil dance hall should follow—and it is following those other public nuisances into the discard. In some cases the institutions that make for upright character have taken over the good there was in certain games, such as billiards, and put them under wholesome influences. Such great outdoor sports as football and baseball have been made clean, national sports. The professional race track, with its iniquity of gambling, is abolished in all but two states of the Union.

If we allow corrupt politicians to run our city government, we will surround clean homes and honest business with an evil that will, like the germs of a disease-laden pool, infect that which we would save. It is quite as necessary to have a Christian community

as to have churches and Christian homes and good schools; indeed it is foolish not to double and treble the grace and working power of homes, churches and schools by making the moral influences of the community good. It is like preparing the soil for the sowing of good seed, and that is more than one-half of a farmer's battle. Environment will have its influence. If it is not good, it will be bad. In either case it makes for character, building it up if good, tearing it down if evil, but its influence cannot be escaped. One may swim or sink, but he cannot lie on the water.

We have allowed our theories of individualism to run riot. It has been every man for himself and the devil take the hindmost, with the devil getting more than his share. It is a specious and false individualism that leaves the weak and the youth unprotected from these wrongs against which the strong may guard them, and it is an inefficient church that allows the youth of its community to drift into patrons of the bad, then seeks to save them one by one. Gladstone defined the function of law to be that of making it as easy as possible to do right and as difficult as possible to do wrong. That is the function also of moral and spiritual influence, of good citizenship, and of the church in its saving power.



By the Way—

WAR COSTS

PEACE SAVES

"We must raise for debt purposes \$5,000,000 every day, \$200,000 every hour, \$3,000 every minute.

"It takes the whole time labor of 2,000,000 workers, year in and year out, to pay the annual cost of our debt burden."—*Philip Snowden*.

"You will be interested in the reduction of the army from 90,000 to 50,000 and the use of 32,000 of these soldiers in the building of highways and dams. . . . The 125 million pesos taken from the army have been assigned to the Department of Industry, Public Works and Education. This should convince all that Mexico is doing her part toward the elimination of war machinery and educating her people for peace. The balance of the army is being used to police the country and for constructive public work."—*Jose Kelly*.

"Australia this week abandoned its national military and naval academies, and plans to convert its munitions factories into plants for the production of commercial

goods. While the naval college at Jervis Bay and the military academy at Dunoon are being abolished, the government intends to develop its aviation service."

The Progressive.

"Let no man think that the living standards of America can be permanently maintained at immeasurably higher levels than those of the other civilized countries. Either we shall lift theirs or they will draw ours down to theirs."—*Owen D. Young.*

"You bring me the deepest joy that can come to a man who believes invincibly that science and peace will triumph over ignorance and war and that the people of the world will come together not to destroy but to build and that the future is to those who have rendered the greatest service to suffering humanity."—*Pasteur.*

"The goal of war is peace."—*Aristotle.*

"I consider that peace at any price with our fellow-citizens is preferable to evil war. . . . I would prefer even the most unfavorable peace to the justest war that ever was waged."—*Cicero.*

COLORADO MINISTERS BLAZE A NEW TRAIL

Colorado has been the scene of bitter coal mine wars. Two years ago Miss Jeanette Roche came into possession of The Rocky Mountain Fuel Company and inaugurated a new labor policy. Recently the Congregationalist Ministers of the state passed the following resolutions:

On September 1, 1928, the Rocky Mountain Fuel Company voluntarily entered into an agreement with its workers on the basis of askings made by the United Mine Workers of America. This agreement was to continue for a period of two years.

At the end of the first year of operation under this working agreement the following gains were noted:

The output in 1928 was 600,000 tons; in 1929 it was 800,000 tons; a gain of 200,000 tons, or better than 30%.

The output per man increased 1,400 pounds, or 7/10 of a ton.

The cost of production decreased 19c per ton.

The average earnings per man in 1928 were \$1,-661.01; and in 1929 they were \$2,104.30; an increase of \$443.29 per man, or 27%.

The number of working days per man increased from 178 to 216, or 38 days, a gain of 21%.

The average number of working days for all coal miners in the state in 1929 was 159, which the Rocky Mountain Fuel Co. bettered by 47 days, or 30%.

In view of these gains we commend the Rocky Mountain Fuel Co.'s economic and industrial efficiency to the public attention. It appears greatly to have lessened the likelihood of industrial strife where such strife has been notoriously and tragically prevalent in the commonwealth.

We suggest that the State Industrial Commission make a study of the progress achieved by this Company, and direct the attention of other coal mine operators in the state to this successful industrial experiment.

We further urge the patronage of Rocky Mountain Fuel Company products, in view of its service to society.

THE "YELLOW DOG" CONTRACT.

Here is a copy of the "Yellow Dog" Contract, for the upholding of which Judge Parker was opposed for the Supreme Court, as printed in Josephus Daniels' News and Observer, of Raleigh, N. C.:

"1. I understand that the company is operating 'nonunion' and that it is to continue to operate 'nonunion while I am in its employ.

"2. I am not now a member of the United Mine Workers, the I. W. W., or any other organization of mine workers, and will not while I am in the employ of this company, join or affiliate with any such mine labor organization.

"3. If at any time while in the employ of the company I want to become a member of, or affiliate with any such organization, I agree to withdraw from its employment, after giving it three days notice thereof, and to surrender to the company the possession of any premises or property of the company which I may occupy or be using.

"4. I will not make any effort while in the employ of the company, or upon its property, to unionize its employes or interfere in any way with their working for the company.

"5. I agree to accept the scale of wages which the company is paying at this time for similar work, which is satisfactory to me.

"This memorandum, when accepted by the company, constitutes a contract of employment between me and said company."

A TAKE-OFF ON THE EFFICIENCY EXPERT

The Milwaukee Leader contributes the following satire upon efficiency experts:

Dr. Cadmus Kilkenny, gland expert of the Wilkins Widget Works, ushered me into the enormous factory plant and beamed upon me while he explained his system.

"Have you ever seen anything more delightful?" he asked.

I had not. There were 3,000 men, women and children at the widget machines, all laboring at a furious pace. The widgets rattled from the punch presses, tumbling by the bushels into the conveyors which were rushed away by galloping youngsters. The hands of the women and men pulling at levers and turning wheels moved so swiftly that they looked like fluttering snowflakes. And their faces, never lifted from their tasks, shone with zeal, and the happiness that comes with perfect thyroids and decarbonized adrenals.

"One injection a day does the job," Dr. Kilkenny explained. "Have you ever seen a more perfect functioning of pituitaries?"

It was true. The pituitaries were hitting on all six. Especially a couple of youngish ones who were emptying hoppers of widgets into a chute at a frightful speed. I had never seen pituitaries that sweated so gratifyingly.

"And it's all so simple," Dr. Kilkenny went on. "In the past, in order to get any speed out of the workers, we had to invent systems of bonuses, promotions and other foolishness. Now we simply feed them a gland extract pill, and they romp like gas-engines. Since I installed this system we have increased the production of widgets 92 per cent and cut wages in half."

At this moment the assistant superintendent entered with a young lad. The boy had a pleasing face, blue and dreamy eyes and his cheeks were sun-tanned. The assistant superintendent informed Dr. Kilkenny that the youth was applying for work in the widget factory, and had not yet subjected himself to gland analysis.

"Ah," said Dr. Kilkenny, "have you ever worked in a factory before?"

"No," said the boy, "I have never worked at all."

"What have you been doing?"

(Continued on page 12.)



There They Go!

—Talburt in the Washington "News."

No better sign of the trend in prohibition sentiment could be afforded than the scramble of the politicians off the water wagon on to the beer keg. Ruth Hanna McCormick's maneuvers in Illinois ought to become a bye-word to characterize the political dry. She carries water on one shoulder and rum on the other and apparently hopes her very audacity will win. All the world knows the Illinois referendum will go wet, and that it will not register the dry vote. In Montana Senator Wheeler, always a dry, in much more frank and honest fashion, declares the law has not been enforced and apparently will not be, so favors a modification that will offer more temperance. Senators Walsh of Montana and Jones of Washington, staunch dries, say they will bow to the will of their constituents. The list of candidates who follow this band wagon attitude is too long to print. There is sure to be a marked lessening of the dry majority in Congress and it is probable the wets will win the referendums. The reaction is on in full tide and the man the dry's put in the White House does nothing to stem it; he sup-

ports all the wet candidates who wear his party label, his law enforcement commission dallies and its chairman prepares us for a compromise report. We dare to say that neither Mr. Wickersham nor Mr. Hoover were ever either one convinced that national prohibition was good, though both have "wished it to succeed." Wish bones do not make good back bones, and prohibition needs back bones.

ETERNAL VIGILANCE THE PRICE OF PROHIBITION

Prohibition has made good in just the measure that it has been enforced. Even in the wet areas the abolition of the saloon has been all to the good. It is better to have a slinking bootlegger that has to deal furtively than a licensed barkeeper dealing in the open. When a drinker has to get his liquor by devious ways he gets less of it. The result is improvement in public welfare. We said prohibition would reduce crime, insanity, pauperism, etc., and we said it would increase sobriety, savings, working efficiency, schooling, health, and all things that count for human betterment, and it has done all these things in just the measure that it has been made to prohibit.

The great gain the united church made in its warfare on the saloon is threatened through its own negligence. We seem to think that now that it is the law all is done. Eternal vigilance is the price of righteousness as well as of liberty. Prohibition was won through a mighty moral passion coupled with an education of youth and the public in regard to the evils of the liquor traffic. The tides of propaganda are running against us just now. The law has not been adequately enforced; transfer to the law department of the government promises better enforcement, but enforcement can never become adequate until the local law officers do their duty. The church and the good citizens must get behind local law officers, helping those who do their duty and eliminating those who do not. The pulpit needs to ring once more with a denunciation of the liquor traffic. The enemy declares he will not bring back the saloon but he will bring back the legalized liquor traffic. The youth who has grown up without knowledge of the open saloon must be educated as were the youth whose scientific temperance instruction resulted in prohibition. We must keep the question out of partisan politics and put it into civic conscience or the nullification that follows failure to enforce will spread and repeal will follow.

THE EFFICIENCY EXPERT

(Continued from page 9.)

"Oh, I have gone fishing."

"What!"

"And I like to lie on a hill and look at the clouds."

"What!"

"And play with my dog."

"Good heavens," cried Dr. Kilkenny, greatly agitated. "This is shocking. Your thyroids and adrenals are in horrible shape. It's frightful—frightful."

The boy hung his head in shame.

"What you need," said the doctor, "is three capsules of my special double-strength gland extract."

We all followed him to his office. The doctor laid a boxful of the capsules on the table. But the shock of finding in his own model village a boy who fished and played with dogs had unnerved him. He went to the water cooler for a tumbler of water to drink. He kept his head turned, still talking to the rascally boy.

Seizing my chance, I scooped up a half-dozen soluble gland extract capsules and dropped them into the glass.

Dr. Kilkenny, sipping his water, glared over his glasses at the boy with dreamy blue eyes. Suddenly the doctor's expression changed. His hands became restive. A wild light shone in his eyes.

"Work! I must have work," he roared.

Peeling off his coat he plunged out of the office and raced to the widget machines. His pituitaries were hitting on all six. His adrenals were thoroughly decarbonized. He began pitching widgets into a hopper at such frightful speed that the rattle sounded like a salvo of machine guns.

I took the hand of the boy with blue eyes and led him away.

"Where are we going?" he asked.

"Fishing," I said.



CAN YOU TAKE

CHRIST TO THE BATTLEFIELD?

General John F. O'Ryan made the following statement before the great United Pastors' Conference in Columbus, Ohio, in January, 1929:

"You may ask me, 'Is it justifiable for Christians to take part in war?' Frankly, I don't think it is.

"I have not always seen it as I do now. It first came to me one day at Camp Wadsworth when my

wife came down the back road and saw a bayonet run. There were six officers there, one British, one French, and four Americans, urging boys to curse and swear and as they tore down the dummies with their bayonets, to bring down their hobnail shoes harder on the stuffed men.

"My wife is a Methodist. I am a Catholic. When after seeing this she got where I was she asked in horror how I reconciled it with my Christian principles. I replied, 'I don't.'

"I continued that I would talk this over with her when I got back. If another war should come, I should offer my services to my government but I should not try to take Christ with me into the war.

"But the boys who do the killing are no more guilty than you or I. Until you provide a substitute for war there will be war."



Ramsay MacDonald is the same pacifist who was denounced in a book published in 1916 as "ringleader among the disloyalists . . . an idol of the anti-patriots among the socialists." A reverend gentleman of the cloth told him in an open letter, "you have no moral right to enjoy liberty and security under the British flag. . . . You played traitor to Britain's cause." Recently the Moray Golf Club rescinded action taken during the war expelling him from membership because of his "unpatriotic" attitude. But, as it was said long ago,

Blessed are they who have been persecuted
for the sake of goodness!
the Realm of Heaven is theirs!
Blessed are the peacemakers!
for they will be ranked sons of God.

NO ANGLO-AMERICAN ENTENTE.

When Ramsay MacDonald dramatized his desire for peace by visiting the White House the suspicions of the "elder" statesmen were aroused. Thinking always in terms of alliances they were suspicious of an Anglo-American Entente. This suspicion the Premier dispelled in ringing words as follows:

"I find there is still that old leaven of diplomacy left in some quarters, mostly remote beyond the seas, that if two statesmen get together, talking together, arranging things together, that there must be something sinister in their hearts. The only remark that I

make to those people is this, that they are much out of date.

"Their suspicions do not arise because they know, they arise because they have no conception of the new spirit that is making up its mind to govern and dominate the world. The spirit of an open diplomacy, the spirit of men coming together not for the purpose of dividing the world into alliances and groups, but for the purposes of by their own agreements helping the world to come to a general agreement that will be universal and not meticulous. That was the spirit that made Mr. Hoover and myself meet together and talk over affairs of mutual interest to our countries.

"I want to say quite definitely and clearly, I want the whole world to know it, and I say it without any reserve and any withholding of any kind whatever, that during the entire course of our conversations, there never has been any idea whatever of an exclusive understanding between Great Britain and the United States. There has been nothing discussed which the two governments would not be happy to see discussed on the same basis with all the powers in the world. The understanding we have been trying to establish will always be incomplete and unsatisfactory until it has become the common possession of all the nations on the face of the earth.

"We have not come together for the purpose of enthroning peace over the Atlantic. We have come together for the purpose of trying to enthrone peace all over the world."

PRESIDENT GREEN ON THE CHURCH AND INDUSTRIAL PEACE

"The policy of collective bargaining and wage agreements, with the resultant stabilization of industry and the arbitration of industrial disputes, through the creation of arbitration tribunals by mutual understanding, rests upon the basis of a high ethical standard and the doctrine, teachings and precepts of religion.

"Justice, frankness, truth and fair-dealing should govern employers and employees in the establishment of wage standards and in the disposition of industrial earnings. The attitude of the individual worker toward the church and religion is influenced very largely by the personal and official conduct of those who own and manage industry. He is submerged in this modern day industrial group and if he smarts under a sense of oppression and injustice he immediately questions the efficacy of religion and the influence of religious teach-

ing. There is no influence which counteracts and nullifies the work and influence of the church among the masses of the people so much as industrial oppression and exploitation. The story of the rich man and Lazarus, with all its thrilling contrast, makes a strange appeal to the spiritual sense of an oppressed worker. He cannot understand why a social state of extreme riches and extreme poverty should prevail. He cannot comprehend a theological philosophy which should sanction the conduct of a powerful group in inflicting poverty, pain and physical distress upon the group in which he finds himself. He cannot reconcile himself to a belief that such a condition upon earth will enable him to enjoy more fully and completely the happiness, benefits and blessings of a future life.

"The average worker asks for practical, workable Christianity upon earth. If the church is to win the masses of the people, if an effective appeal is to be made to their spiritual life, we must seek and secure a wider application of religious principles and of religion, itself, to human relations in industry."

EUROPEAN LABOR

MILITANTLY PACIFIST

The Fifth International Trade Union Congress, held last July, adopted the following resolutions against war:

"The International Federation of Trade Unions has adopted the slogan 'War against War.'

"The Congress identifies itself with the declarations of the governments outlawing war and proclaiming it an international crime. It considers those declarations a suitable basis for more and more vigorous action against the danger of war and open and secret war-mongering intrigues.

"This action must comprise the following:

"1. The immediate limitation and reduction of armaments; the convening at the earliest possible date of the General Disarmament Conference by the League of Nations and the conclusion of a first convention to stop the armament race.

"2. Supervision of the manufacture of arms, munitions and other war material and supervision of traffic in war material. Energetic action by pamphlets, placards, articles and meetings against the capitalists of the war industries, by denouncing the dangers which they provoke.

"3. Extension of compulsory arbitration.

"4. Promotion of economic cooperation among the peoples.

"5. The trade union movement shall remain in the center of the peace action. In the fight against war and militarism, cooperation with the Labor and Socialist International and its affiliated parties is an absolute necessity. The action of the working class in favor of peace must be promoted on every opportunity; it is the only guarantee of peace.

"The activities of the workers for peace must therefore be energetically continued. The direct interests of the working class are at stake—their hopes of emancipation and their determination to establish a just order of society and to guide humanity to a better future of liberty and social justice."

The British Labor party, the Trade Union Congress, and the Cooperative Congress have all adopted the following resolution:

"This conference, simultaneously with the advocacy of Labor's peace policy, calls upon the workers to make clear to their governments, that they will meet any threat of war, so-called defensive or offensive, by organizing general resistance, including the refusal to bear arms, to produce armaments, or to render any material assistance."

AMERICAN FEDERATION OF LABOR OFFERS CO-OPERATION TO EMPLOYERS

The A. F. of L. celebrates its fiftieth anniversary in Boston this month. The labor movement is becoming constructive under its guidance. Strikes this year number only one-sixth as many as during the last depression.

Fifteen principles of progressive management have been formulated with employers as follows:

1. Recognition of trade-unionism and co-operation between labor and management in the elimination of waste.
2. Participation of workers in the subjective and creative sides of industry through the medium of the joint committee.
3. The systematic discovery by general investigation and joint research of the best way in which work should be performed.
4. Leadership of workers by the method of co-operation and instruction rather than that of coercion and drive. Rendering work as interesting as possible as to the quality, quantity and cost of his daily performance.

5. The utmost possible standardization of tools, equipment, operations and products so as to permit maximum production.

6. The definite planning in advance, through the media of schedules, route cards, and charts of the movement of materials, tools, components, and finished product through all the stages of production.

7. The economical production and utilization of steam and electric power.

8. The proportional distribution of overhead expense in terms of departments, processes and machines, and their subsequent allocation in proper amounts to each shop order, manufacturing lot, or other unit of production passing through manufacture.

9. The preparation of cost sheets showing the correct labor costs, material cost, and approximate overhead and expense incurred by different products.

10. The preparation of monthly profit and loss statements showing the comparative profit and loss, and general economic values of different products.

11. The systematic salvage of reclaimable waste material and the reclamation and utilization or sale of by-products.

12. Payment of the highest general wages compatible with an economic labor cost. If workers are organized, payment of whatever wage scale is established by agreement with accredited union representatives.

13. Maintenance of good illumination, ventilation and working conditions as sanitary and attractive as the character of the work will admit.

14. Protection of workers against unemployment by plans of regularization, and by the setting up of unemployment reserve funds.

15. The scientific placement of workers — each worker in the place where he or she will work most contentedly and most effectively.

HOW FARES THE WOMAN WHO WORKS

The U. S. Woman's Bureau has made a study of women and girls who work in the five and ten-cent and other limited price stores. It was found that three-fourths of them work 54 hours, or a little less per week, and that the average weekly earnings are \$12. Wages as low as \$5.00 were reported. The

average by states ran from \$8.80 in Maryland to \$16.00 in California. The usual day is from seven to nine hours, with a longer Saturday. Two-fifths had been employed less than a year and another fifth less than two years. More than one-half of them are under 20 years of age and 40 per cent of them unmarried. Wages and hours are about the same as for those who work in factories. Domestic "servants" work longer hours. In the North they get better wages; in the South the colored woman does most of the domestic wage work and is not so well paid. A \$12 weekly wage is from three to five dollars under the amount required to afford a safe living minimum, but girls prefer store and factory work even at smaller wages because there is greater freedom, more association, shorter hours, longer evenings and the "social status" is supposed to be superior.

The 1920 census gave the number of wage-working women as in round numbers 8,500,000. That was an increase of a half million over 1910. The increase in the last half of the decade was most rapid, and it is probable the 1930 census will find close to 9,000,000 women and girls engaged in gainful occupations outside the home.

The increase of women workers in industry has been as follows: 1870 to 1880, 43 per cent; 1880 to 1890, 64 per cent; 1900 to 1910, 48 per cent; 1910 to 1920, 21 per cent. One-half the women workers are young girls under 20.

The wages of women workers are much lower than those for men. Of all the women, 72.5 per cent received less than \$17.50 per week, while only 21 per cent of the men received less than that sum. On the other hand 76.5 per cent of the men received more than \$25.00 per week but only 22 per cent of the women. The average wage for all men included in the study was \$24.80 per week; that for all the women, \$13.90.

THE WHO AND WHY OF THE WOMAN WORKER

The Y. W. C. A. made a study of why married women go to work. It covered 519 women in 66 widely scattered communities. Of all 325 had children, 20 of them five or more, and two-thirds of them did their own housework. One-third of them had to work to pay debts, one-third had to take the place of the breadwinner, one-half could not get the necessities of life

without working for wages, one-fourth worked to help provide extras, and a majority of them wanted to save or to educate children. One-half of them earned \$16 per week or less.

In a study made in Denver by the Woman's Bureau, 90 per cent of married women workers said that economic necessity compelled them to seek employment and more than one-half of these because the husband was dead, divorced, deserted, ill, unemployed, or for some reason unable to earn enough to support the family.

Another study of the Woman's Bureau (The Share of Wage-Earning Women in Family Support) found that 67.9 per cent of the women workers and 69.5 per cent of the men workers contributed to family support, but daughters contribute in larger numbers than do sons. Moreover, 60 per cent of the daughters living at home gave all their wages to family support but only 34.6 per cent of the sons did so. It would doubtless be found that daughters often do not work at all unless the family budget requires it, while sons go to work as a matter of course.

There are many women and girls who work to make pin money or because they prefer shop or office to home-keeping, but the greater number work for wages through necessity. Mechanical devices have reduced the time required for home-keeping; the drudgery of our grandmothers is now taken over by the bakery, laundry, cannery and garment factory, and many women must work outside the home to help pay bills for work done outside the home. The cost of medical care has greatly increased and two-thirds of it is spent upon women. The standards of living have increased and no one desires or insists upon it more than women. The right to work for a wage is inherently hers and the opening of practically all occupations to her is a symbol of her emancipation. But home-making is the finest of all occupations and when necessity requires or choice dictates that she neglect it for the sake of work outside the home, the home suffers and woman loses the best of all duties that belong to womanhood. When the natural home-maker has to neglect her home-making to make a living for her family it is a social tragedy, but when she wilfully neglects it because she prefers "a career," it is a species of social immorality.

Is Jesus a White Christ?

"For many years I have regarded Jesus of Nazareth as one among the mighty teachers that the world has had. . . . I say to the Hindus receiving instruction in this college that your lives will be incomplete unless you reverently study the teaching of Jesus. . . . If, then, I had to face only the Sermon on the Mount and my own interpretation of it, I should not hesitate to say, 'O yes, I am a Christian.'"—*Mahatma Gandhi.*

In South Africa, Ghandi was once refused admission to a Christian church.

"For surely Christ is not a hard dogma or a doctrine, but a veritable person . . . such a one as cannot but be accepted. O what a picture of simplicity, reality, holiness, sweetness, and love! India is waiting to respond to this Christ, . . . not the Christ of western theology, not the Christ of many miracles and signs . . . but the simple, natural, homely Christ . . ."—*P. K. Sen, in Calcutta.*

"When the white man came to South Africa he had the Bible and we had the land. Now we have the Bible and he has the land.—*A South African saying.* With four-fifths of the population the native now possesses only one-thirteenth of the land.



The White Christs come from the East,
And they follow the way of the sun;
And they smile, as Pale Men ask them to
At the things Pale Men have done;
For the White Christs sanction the sum of things—
Faggot and club and gun.

Whine of the groaning car,
Caste, which divides like a wall;
Curse of the raw-sored soul
Doom of the great and small
The White Christs fashioned by Pale White Men
Sanction and bless it all.

Prophets of truth have said
That Afric and Ind must mourn;
And the children of Oman weep
Trompled and slashed and torn,
Keeping the watch with brown Cathay
Till the Black Christs shall be born.

—*Guy Fitch Phelps.*